

5.
MEMORIALS
OF
GODLINESS
AND
Christianitie

Part I.
*Of making Religion ones
Businesse.*

A Meditation, first communicated
in a Letter to a private Friend,
and now offered to all as a Pattern
of what all should make their
desire and endeavour.

The second Edition corrected.

By Herbert Palmer, B. D.

LONDON,

Printed by G. M. for Tho. Underbill at
the Bible in Woodstreet, 1645.



I Conceive this Letter with the
Appendix following it to be very
well worthy the Printing :

CHARLES HERLE.





To the Reader.

Christian Reader,

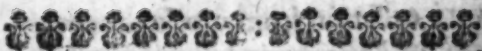
His ensuing Meditation upon making Religion ones business, having first affected my owne heart, and afterward some friends to whom it hath bin communicated; I have bin so farre made to beleve, that by GODS blessing, it may be some advancement to the business of Religion, now in this season when Religio hath Retainers enough, but not Servants enough; that at last my thoughts told me, The very expressions herein would Upbraide me as not true to them, if I had denyed, or longer delayed their Publication. I have no doubt but sundry passages in them, will meete with some Scoffes, and some Cavils, as being over-nice and precise, and I shall meete with some Reproaches, as not answering my owne strict rules. But in hopes there will yet be found those, that

To the Reader.

will both be glad to see such a peece of a
TALCING for their Hearts and Lives,
and also strive to make it their owne in
affection and practise; I have resolved
to adventure the one and the other: and
doe trust also that by GODS grace, it
will somewhat help to make me the more
watchfull over my owne selfe and my be-
haviour, that I may not only not shame
my selfe and my so publike professions,
but also may set a Recall Copy in some
proportion sutable to this Verbal one,
for thy double benefit. Herein if thou
wilt helpe me still with thy Prayers,
(as I am confident thou wilt, if thou reape
any benefit by it) I againe tell thee, thou
mayest be the better for it thy selfe,
while I am thereby, through GODS
mercy to us both, helped to do thee yet
some further Spirituall Service, which
while I live, I must now alway professe
my selfe ambitious of, as being ever,

Decemb. 13. Thine and the Churches Ser-
vant in Christ altogether

Herbert Palmer.



Of making Religion ones Businesse.

MY true friend, it hath been an usuall saying with me, (would God I could ever have the feeling of it in my selfe,) that the Character of a godly man is, to make Religion his Businesse.

I will now a little descant upon it, so as to set downe what I should and would doe in this kind. I shall so set a Copy, at least to teach my selfe, and provide a remembrancer to quicken my frequent dulnesses.

1. I desire to have my Affections all moulded by Religion and towards it, my thoughts, and words, and deeds, to be all exercises of Religion, and my

very cessation from workes *commanded* by Religion, and *limited* and *circumstantiated* by Religion: my eating, drinking, sleeping, journeying, visiting, entertaining of friends, to be all *directed* by Religion; And that above all, I may be *serious* and *busie* in the *Acts* of Religion, about the Word, Prayer, Prayses, Singing, Sacraments, not only that the duties in each kind be *performed*, but *Religiously* performed, with life and vigour, with faith, humility and charity.

2. To these ends, I desire my heart may be possessed with these two fundamentall Principles. 1. *That Religion is the end of my Creation*, and of all the benefits, not only spirituall, but temporall, which God bestowes upon me. 2. *That Religion is my felicity*, even for the present; though derived from that Eternall felicitie, which is now laid up for me, and to be hereafter possessed by me in Heaven: so glorious

glorious is that felicity, that from the first moment of our interest in it, it casts a lightsome glad some brightnesse upon the soule, even many yeares, sometimes before the injoyment of the fulnesse of it: like to the Suns shedding forth his fore-running beames to enlighten all our part of the world, many minutes before his full light offers it selfe to our eye.

3. When I speake thus of Religion to be Felicity, I meane it of God and Christ, the Object of Religion: without whom Religion is but an emptie name, a pernicious error. But as Religion is to know God, and him whom he hath sent Jesus Christ, it is Eternall life, begun now here below: but never to end in any time or place.

4. I wish these thoughts may meet me first in the morning, as worldly minded mens businesses doe them: that I may count all things but interruptions till my mind be settled in its

course for that day, and that my mind be so settled and habituated in these purposes, that it may be readily in order ordinarily, and only need time for solemn performance of *Religious* duties, and for extraordinary projects.

5. Specially I wish, as I am bound by millions of eternall obligations, *That I may love the Lord my God, Christ Jesus my Redeemer, with all my heart, with all my soule, with all my mind, with all my strength, to the utmost extent of all these Phrases: and that to make my mind more apprehensive of them, I may not prophane any of them, by using to say in slight matters (I love such a thing with all my heart, or I will doe such a thing with all my heart.)* It may seeme a Nicety to check such a Phrase; but I read this morning, *Prov. 7. 2. Keep my Commandements and live and my Law as the Apple of thine eye.* (Which sentence

tence by Gods blessing hath occasioned this whole meditation what ever it is) The Apple of the eye is the tenderest thing in the world of *Naturall* things, the Law of God no lesse (infinitely more) in *Spirituals*. As I therefore like not the word (*Infinite*) but when we speake of God: so those forenamed Phrases seeme to be Gods peculiar: and that one maine cause, why common men so readily say, *They love God with all their heart*, (I meane, why they so easily deceive themselves in so saying) is, because they have adulterated the phrase [*with all my heart*] and prostituted it to every base tritle. Say if it be not so? And then as *S^t James* blames for not saying [*If the Lord will, &c.*] though every one will grant such words necessary, and pretend to suppose them: so is it not blame worthy to say in petty matters, what should make a sacred sound in

our eares, and to our spirits?

6. *I wish I could lose my selfe in a holy trance of meditation, every time I think of God and Christ, As the author, fountaine, life, substance of all my happinesse; All-sufficient, (alone sufficient) only-sufficient for my soule, and all comfort and good. Nothing wanting in God and Christ to eternity. No need of any creature: No accession by any creature: No one creature, not all of them, comparable to him, or any thing without him. Time lost, happinesse lost, while converse with any creature, further then according to his ordinance; as his Instruments, and servants.*

7. *I wish I could forget all respects to my selfe carnall, naturall, while I have any service to performe to God [as I have every moment, though I cannot ever thinke so] that I might shew I love God with strength, my God with all my strength, and never be weary:*

weary: of His Immediate services specially: or if Naturally, yet not Spiritually. Lusts are vigorous when the body languishes, being spent. *Oh why is not grace more strong!*

8. I wish my heart may never Recoile upon me with saying, *Thou mightest now, or such a time, have done thy God, thy Saviour, more service then thou diddest; even when thou diddest somewhat, thy body and spirits would have held out longer time, and endured a greater streffe of zeale. And much lesse, Thou diddest wholly loose such an opportunity of doing good or receiving good. (though scarce can any one do good, who receives not some present payment, at least in soule, the enlargement of grace and holy affections) and least of all, Thou diddest wholly imploy thy strength to sinne; or, thou hast weakened thy strength by intemperance or any other foolish or sinfull practice.*

9. I wish that every day among

my first thoughts, one may be, *What speciall businesse have I within doores?* within my soule, *what sin to mortifie?* whither lately raging, and even but last day or night prevailing over me? or which I have had (at least some late) victories over? that I may alot time to pursue it, and by no meanes forget it in my Prayer, and *Arme my selfe* against the encounter, if there be any possibility of my being assaulted that day. *And what grace to strengthen?* wherein I have been exceeding feeble of late? or even begun to obtaine some vigour? which it may easily be lost and will be, if not with all care and meanes, and prayers, fomented and cherished; that so I may prepare for it. *These are a Christians maine Busineses within himselfe alwayes.*

10. Withall *I wish to dye daily.* I meane not, that I daily wish for death, but that I may foresee it more then possible, and may prepare for it,

it, Resolvedly, Contentedly: that I may look at it, as at a meanes of happinesse; and take such order, as it may not cut me off from any maine necessary Imployment: But each houre and minute to dispatch the substantials of my businesse, and referre circumstances and events to the all wise Powerfull and gracious providence of the great Ruler, and King of the whole world and of every creature.

11. *I wish to improve every relation I stand in towards any of mankind to the advancement of Religion: that Glory may redound to Christ, by my being a child to one, a brother to another, a neighbour to a third, a kinsman, a friend, an acquaintance to any one: That as well for the credit of Religion, (which commands to give to all their due honour, and to love them as my selfe) as for the Propagation of Religion; I may be ambitious to*

to approve *my selfe the best* Child, or Subject, or Friend, &c. in the world: And carefull also, to Insinuate my selfe, as much as may be, into the favour of every one, I converse withall in the world, of Superiors by *submission and diligence*, of Equals by *courtesy and freedome*, of Inferiors by *affability* mixt with *gravity* and *gentlenesse* with necessary *strictnesse*: And that I may not faile to *entitle God* to what ever ground I gaine upon the affections of any, that is, to engage them thereby the more forwardly in his service, in their own persons, and towards all others, and that I my selfe also may reape some spirituall benefit by them: that so I may *blesse God for them*, and they *Him for me*, and others *for them and me* together.

I 2. Particularly I *Wish that toward Inferiors* I may never put lesse, but rather more waight upon *Gods Commandments* then mine owne, and upon *Religions*

tigious then *civill* observances ; and that because the best are not Angells, I may beare with more patience, failings in *meere worldly*, then *spirituall* matters.

13. I wish never to be one of those that feede themselves without feare, but that *whether I eate or drinke, I may doe all to the Glory of my God*, that is, Seasonably, Sparingly, and with Choice; for Health, & Strength, not Gluttony, Drunkenesse, or Riotous Curiosity. That I may daily remember [*my busines not to be, to live to eate, but eate to live, that I may follow my businesse, that is Christianity*] that I may not forget, how slippery a place the throate is, and how easily that glides down which after works *disease*: that because the craving of the sensuall appetite seeming but *reasonable*, being but for ones selfe; is oft the *betraying of Reason* it selfe, besides the quelling of Grace : both
Grace

Grace and Reason may combine together in the practise of *this difficultest peece of selfe Denyall*: And that I may ever consider, not only *what a shame*, what an unthankfulness it is in the least degree to *disable my selfe* for the service of Him, who allowes me liberally so much as can be fit for me, how much soever that be: but also *what pittie*, to wast good Creatures to *so vile a purpose*, as to weaken my body, or overcharge my spirits with what was meant to strengthen and quicken them: That *from the observation of the untowardnesse of my mind when it is in the best temper*, I may tremble at the thoughts of *the least Intemperance*: which if it fetter not my body, so as it cannot doe its duty, will at least *hamper* my wits, and many times take away from me *the will* to goe about it aright. That therefore I may count all Inordination, or Immoderation in meate or drinke
Poysen.

Poyson at least to my soule, and in a degree also to my body, as is confest by all, Some meats and drinks to be in themselves, to some, and others if taken to such a quantity.

14. *I Wish to be Watchfull over my selfe alwayes that I may be thus sober, and sober that I may be watchfull, & watchfull that I may withstand enemies, and have time and spirits to doe all the workes my Heavenly Master sets me about.*

15. *I Wish to Redeeme all time I can from sleepe, and so to order my sleepe as I may Redeeme most time. To Redeeme all time I can from sports, and so to order my employments, as that the varieties of them may commonly be Recreation enough, without using any sports at all, for my minds sake; and that if my body seeme necessarily to require any, I may remember [that Nature is content with a little, and Grace never asks more:]*

That

That if Courtesie require me to beare Friends Company in their sports, I may not only refuse such as are *unlawfull* in themselves, but in others consider whether they are not for the present *unseasonable*, or *vitiated* *With some other ill Circumstances*; being specially shy of those that are apt to leade astray, either by affording provocations to *impatience*; or threatening to swallow up *too much time*, of which Friends not seldome robbing us, doe it no way more then by Exacting of us to hold out with them in their sports, which they by an evill, though significant name, usually call *Pastimes*.

16. *I Wish to redeeme all time from vaine thoughts and unprofitable musings*: upon my bed, night or morning, in my walking or riding upon the way, in my Attendances where neither my Eye nor my tongue can be profitably set a worke; and to take
those

those Advantages greedily to advance the businesse of God and my soule. *My thoughts are her eldest and noblest off-spring*; and so too worthy to be callt away upon base objects.

17. *I Wish to redeeme all time from idle words and frivolous discourses*; to avoid what I can the hearing of such Pratlings, to shun *all light and frothy and amatorious Bookes*. My tongue is *my glory*, and my best Instrument to advance the Glory of God and Religion towards others; It were pitie to prophane it with such words as to be upon my *contrary score* at the day of accounts: and so much I have to learn of God and of Religion, as without slighting them, I can find *no leasure* to give heed to trifles, besides the danger of *poison* to be conveyed in these. If I were confin'd to the society of *Pagans*, I might from thence expect some profitable Discourse, though altogether of the world,

world, and even towards them I were bound to offer, at least sometimes mention of God : How much more among such as call themselves *Christians* ! Specially, who profess *Christianity* to be their *businessse* as well as mine,

18. I desire to redeeme all time I can from curiosity in dressing my body, as that, which besides the vanity and unprofitablenesse, endangers the leaving off (the best cloathing,) Humilitie, and so doubly sets my *businessse* back.

19. I wisht to redeeme what time I can, even from worldly *businessses*, whatever they are ; so as at least I may never want roome to exercise my selfe unto Godlinesse ; to performe my daily solemne services to God, both personall and domestick, and for extraordinary Projects to the Honour of God.

20. I desire to take no journey, or
make

make no visite, which falls not into the
roade of Religion. Courtisie [which
to allow, and in a sort, even command,
is Religions Honour] will carry me a
little way, sometimes: But special-
ly, Purposes accompanied with
Hopes, of making all my correspon-
dencies pay tribute to Religion,
whiles in the meane time, I am
carefull to loose no opportunity of
traffiquing for Religions Gaine, and
Resolute to stay no longer time any
where, then while I may doe my
selfe, or others, more good there, then
in another place.

21. I Wish specially to make all my
medlings in worldly businessees service-
able to Religion: Whiles I imploy
what ever Talent I have receiv'd and
do receive, to strengthen, encourage,
and secure my selfe, Family, Friends,
Neighbours, and all Fellow Christi-
ans in the wayes of Godlinesse; and
to Exercise and demonstrate Faith,
Humilitie,

Humilitie, Patience, Contentednesse, Liberality, Justice, Heavenly-mindednesse in the midst of worldly imployments, and thereby to draw even strangers to admire and approve of that *Religion*, which teaches and effectually perswades so much Good.

22. Particularly, *I wish that I may never graspe so much of the World as to distract my head with cares, or engage my heart in sinnes*, and that in the rust that cleaves to my fingers in telling of many (though each piece seeme cleane enough) I may see the Embleme of the defilement, gotten insensibly by the use even of lawfull things, that therfore I may constantly afterwards wash my heart by Prayers and Meditations.

23. *I wish to account nothing a crosse to me, but what crosses Religion* in some respect, either to my own Soul or others; to reckon by that Rule,
my

my losses and gaines, my thrivings and goings back: and for this reason, *to esteeme scandall the worst of evils*, and to give or doe, or suffer any thing to prevent, or take them away: and, next to these, the want of Gods Ordinances.

24. *I wish to have my Heart and Conversation alwayes in Heaven*, as counting my Treasure to be laid up there, and though I must trade with worldly commodities, yet to reckon Grace my chiefe stock: and that as fore-seeing losses, I may trade much in the *Assurance Office*, and study daily the Art of Christian *Alchymie*, which can extract advantage out of losses, Gold out of every thing, even dung it selfe, that is, *Grace*, not only out of every *Gratiouse Act* of Gods Providence within sight or hearing; but even out of *Afflictions* and very *sinnes*.

25. Particularly, *I wish to improve the*

the time of sicknesse, which disables from most worldly businesses, to set forward greatly the businesses of God and my soule: and wholly to bestow that leasure upon them, further then the necessity of my body calls me, partly to attend it: and that because I am then debarred from publike meanes of thriving, I may beg of every Visitant, to helpe me with somewhat; which yet will not impoverish, but help to enrich them also, by mutual trading in spirituall matters: and to count this Covetousnesse onely lawfull, Never to think I have enough of Grace, but the lesse time I have to live, the more greedy to be to heap up of these riches.

26. *I desire to count the Sabbath, the Lords Day, mine; made for me, for mine Advantage, the Market-day for my Soule, a Spirituall Harvest Day, wherein I may all day long make Provision, and lay up in store*

store for afterwards, and to *blesse* God continually for it, as without which my Soule might be in danger to starve, either through want of publike Provisions, or leasure to provide for my selfe what might be had: and therefore by no meanes to overslip the opportunity, even for *my owne* sake, besides the Commandement: and to take to the utmost Minute that I can, my Spirituall Liberty to serve God, and get Grace, not allowing any thing by my good will to interrupt me therein.

27. I desire to account the Sacrament of the Lords Supper a singular *Fayre*, wherein the Bread that came downe from Heaven, the Water of life, spirituall Wine, and Milke, and whatsoever else is *nourishing* and *comfortable* to the Soule, is freely offered, and to be had *without mony*, and *without price*: That therefore I may be sure not to misse, when I

may goe to it: And yet, because all that come thither make not so happy a bargain, but rather purchase to themselves wrath and judgement, I may be carefull to *prepare* my selfe so by *Examination*, that my Soule be not sent away *Fasting*, or which is worse, *poysoned*; while my body is entertained.

28. *I desire to account all other Ordinances of God (in their degree and manner likewise) the meanes of my Soules enriching, nourishing, Physick:* So that if I should slight or trifle away these blessed opportunities, I could not but die a *Begger*, die and *starve*, die a miserable diseased *Lep- per*, die and *perish eternally*: that therefore I may not be so much a *foole*, as to have these put as *Prises* into my hand to get *wisdome* withall, and I *to have no heart* to them: or that pretending no other *arrand* to the place where they are, nor other *businesse*.

businesse at that time, but to receive them, I should be so wickedly mad as to sleep away the offers of Grace then tendered unto me, or suffer my minde to be *diverted* to any other thing, or to look that God should *heare* me, where I scarce *heare* my selfe in my Prayers, or refuse to *heare* him in his Word.

29. I desire to account those my best friends that most helpe me in my *businesse* of Christianity; And to esteeme a watchfull *Consideration* and faithfull *Admonitions*, the most necessary and best *Expressions* of Friendship, and best *helpes* to my feeble and fraile Minde.

30. I desire, if ever I marry, to account that one of the greatest *businesses* even of Religion, that I can undertake, any time in my whole life; Which if I speed well in, will incomparably (beyond that other men or creatures can) *Advance* my *spirituall Projects*

and *Advantages*; and contrarily disappoint and overthrow them if I make an ill match: that therefore being truly *sensible of my own naturall sinfull inclination*, which may betray me as soon as any other, into some one (at least) of those many untoward Courses, which Persons of all qualities and conditions usually take on this occasion; as also *Apprehensive of Gods punishing no sin more frequently or sharply in this world*; I may from the first moment of my entertaining any such thoughts make my *most ardent and faithfull Prayers* keep pace with them, first to implore, to be directed in a perfect way, and then to be blessed with a true Helper every way meet for me.

31. Particularly, *I desire that the Phrases of Marrying in the Lord, and not being unequally yoked, &c.* (not corrupted by the world's false Glosses, but truly interpreted by a serious Con-

Conscience,) may ever have an absolute negative voice in all Propositions; that is, that I may never marry with any whom I have reason to judge not to be truly religious; whiles yet I conclude, *That Religion alone is not sufficient to make any match.* That I may Never dare to crosse the Rules of Nature, in too much disparity of age, or in robbing parents of their right, at least of Approbation and Consent; nor those of Civility, by aspiring too eminently above my degree, or debasing my selfe too much below it; withall counting it a necessary qualification in one, whom I may Match my selfe unto, *To have no predominant humour which I cannot beare.* But to be able to beare any infirmity of mine, and to be (at least) some help to my spirit in those things wherein I specially need helpe.

32. *I desire (for my security in all these Resolutions) that I may never*

be in haste, but make a leasurable and sufficient *Inquiry* by my selfe and friends, answerable to the necessity which the *Worlds* deceitfulnesse inforces in a businesse of such lasting importance: but specially *that I may never be in Love*, (with the estate, or comelineffe of Person) which would hinder any full *inquiry*, and stop my cares to any (though never so true an) *Information*, and blind my eyes from a right discerning, *Whether there be indeed that, which in others I was wont to make the Character of Piety*: and even in a *visible observation* of defects, make me wickedly Runne to *Gods decree* for my Excuse, and say, *Marriages are made in Heaven*, or presumptuously promise my selfe that I shall make them better, when once married, and headlong runne on, notwithstanding all the contrary advise of Friends or even the *Commands of Parents*, and be in danger to have my
Heart

Heart broke With discontent, if the Providence of God shall any way breake the Match : which last Consideration forbids also too much engagement of affection upon the most worthy and fit Person in the world, whiles there remaines any possibility of dissolving the treaty.

33. *I desire to inforce the undervaluing of wealth or beauty, upon my spirit, from the scarcity of these who have all the other more necessary Qualifications* : and that remembring among all the Ends of Marriage mentioned in Scripture, none of them to be to make one rich ; I may never consent to sell my Liberty, my Comfort, my selfe, for so long a terme as during life, to make never so great a Purchase of worldly Estate ; As also, though I must never Match my selfe to any till I can love their Person, I may yet count it a sin to refuse one otherwise every way fit for me, upon the meere exception, that I can-

not love, When there is no remarkable deformity to breed a loathing; and to reckon it a duty to pray earnestly to God to rectifie such untowardnesse of my mind, as makes me, without just cause, reject a gracious offer of His Providence toward me: and that, to prevent the mischief of an unexpected continuall jarre all our lives long, I may be willing to be inquired into my selfe, as well as to inquire after others, and may not dissemblingly disguise for a fit that, which will afterward come certainly to be knowne; expecting that *that love cannot be firme whose foundation is laid upon a lye*; But that I may by my self or friends fully and freely before ingagement be past, *Expresse what I expect both for Piety and all other matters, of Habitation, manner of living, order of Family, and the like: and what may be expected from me in each respect: not fearing that this* faithfulnessse

faithfulnesse to my selfe and them should make a breach; but resolving that if this would *breake the Match*, being unconcluded, there would be no lesse danger that it would *breake the Peace* afterward, when the unfaithfulnesse should be discovered; and that that breaking of the Match were so much to be preferred before this breach of Peace: by how much a *croffe* is to be preferred before a *sin*; and I cannot be a Christian, if I beleeve not that God can provide better for me, and will, if I yeeld up my will and all my affections wholly to him.

34. I desire, to let no day passe without once (at least) *solemne casting up my accounts*, how my soule hath sped that day, and my *Businesse* gone forward or backward; and to allot speciall times for a *more full reckoning* of many daies, and summing up my *whole stock* of Grace: so shall I be sure never to become a *Bankrupt*, but

30 *Of making Religion ones Businesse.*

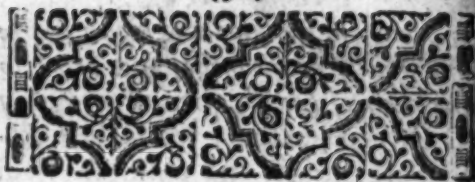
compound for my debts in time, before I be sued, pursued to extremity.

Lastly, I desire to account my Sureties satisfaction my best riches, and to treasure up Charily in my heart, my Acquittances sealed with his bloud; and to fetch from his store all needfull Grace from time to time, His all-sufficiencie alone on all occasions must furnish mee with Wisdome, Righteousnesse, Sanctification, Redemption, he is and must be All in all to me. To him with the Father, and the Holy Ghost be all glory, and love, and faith, and obedience rendred for ever,

Amen.

* *

An



An Appendix apply- ed to the Calling of a Minister.

I. **I** Desire specially to improve my Calling of a Minister to the advancement of Religion, both in my own and others hearts. Whatever calling I had, I were bound so to direct it: but this was erected to that purpose immediately, and no other [*to found men in Religion, and build them up in it.*] As therefore I must first account that of me is required a greater forwardne

32 *An Appendix applyed to the*
wardnesse in Religion, and higher degree
of heavenly mindednesse, and being to
the glory of Christ, then of ordinary
Christians; because while their cal-
ling off distracts and disturbs them
from thinking of God and Christ,
mine leades me directly to it; and
those notions which they through
ignorance or disuse are strangers to, I
am happily necessitated to make fa-
miliar to me: so though I may yet
have imperfections, I pretend Religi-
on in vain, if I allow my selfe in care-
lesnesse or unprofitableness: in that
Profession of mine, the very exercise
whereof is among the mainest busines-
ses of Religion, and which therefore
in the Preparations for it, and exercise
of it challenges all my strength of aff-
ections and spirits. If God should
have givē me my choise of all the im-
ployments the world knowes, I could
not wish any other, to doe at once
most good to my soule; and expresse
what

what good I get, to do others souls good also, and most shew my love to Christ and Christians, in thankfulness: for all that good I have and looke for, both to my soule and body.

2. *I desire therefore to esteeme it among the highest favours,* among the greatest honors *so to be set a worke,* specially *with successe:* and to make it appeare that I do so esteeme it, by *putting forth all my abilities,* that there may be no want in me, if successe follow not towards others. All the time my Saviour lived his first life upon earth, after his baptisme (till he was to prepare himselfe for the sacrifice of his death) he undertooke no other Calling then this, and after his Resurrection againe practised it, so long as he conversed with men here below. O let my heart therefore be so possesse with his Spirit, that though my body must needs have its naturall supplies in due season, yet I
may

34 *An Appendix applied to the*

may ever (as he did) *count it my meat and drinke* to fulfill and finish this worke ; and *my recreation* to goe about doing good. And therefore though his *Sabbath*, the Lords Day, be according to nature the day of my greatest toyle ; yet because that day I most advance the businesse of his Kingdome, and my owne soule together, I may with more affection then others can, *call the Sabbath a delight*, and triumph in it, not only as a day of *Liberty*, but of conquest and victory.

3. *I desire to extend the labours of my function beyond the expectation of those to whom they are to be directed*; I meane, not ever (yet sometimes) specially for length, but frequency, to be instant in season, and out of season [*volentibus, nolentibus.*] And to rejoyce, therefore, and only therefore, in the multitude of hearers, because among many there is more hope

hope of doing some good, whiles yet I never suffer my selfe to be discouraged by their paucitie, since Gods grace is not tied to expect the help of a crowd, and one soul gained, or confirmed, is worth an age of paines.

4. I desire, in all the publike exercises of my Ministry, to sute my master, method, phrase, repetition, and all other circumstances, so as I may be best understood and remembred, and may best convince and perswade every mans conscience; and not to owne one title or syllable that might hinder this in any: remembring herein my businesse to be, not to broke for my owne credit; but to deliver the messages of him who is no respecter of persons, but esteemes the meanest soule worth shedding his blood for, as well as the greatest.

5. I desire therefore no more to neglect the instruction of the poorest child, or the visiting of the most
con-

36 *An Appendix applyed to the*
contemprible creature within my
charge, then of the richest and no-
blest; rather those of the eminenter
sort may better spare me; because
they may for themselves and theirs
have more meanes and comforts
then others can.

6. Specially, *I desire not to omit*
the advantage of any ones being sicke,
because 1. then they may have more
leasure to ponder on any good coun-
sell, then the world at other times
will give them leave; 2. then also
perhaps they may be straight going
out of the world, and I may never
againc have any more opportunitie
of offering them good; and then too
(probably) they may be more sensi-
ble of the realitie of those things
which concerne another world,
when they see nothing in this world
will doe them good, or keep them
here: And when I come to any,
never to omit the mention of death,
which

which will neither stay our leasure, nor be hastened by talking of it: And herein to regard the good of a soule, rather then the pleasing of any ones fancie.

7. I desire in all things men should rather be pleased with what I must doe, then for me to doe any thing, meerely to please men, unless in things otherwise indifferent every way, and in them indeed to be willing to please all men in all things; taking counsell, in things of that sort, of mens infirmities; but, in substantials, only of Gods Word; except that even in such mens weakness or waywardness may sometimes so varie the case, as that one while they may necessitate a present enforcement of a doctrine, and another time the forbearance for that season. And because the determination of this is oft times a great business of importance, I may bend all
the

the strength of my prayers and wits about it; and where I can, call also for the helpe of other men, more experienced in the divine Mysterie of gaining and feeding soules: being readie also to lend my best helpe to others as well, as being all fellow workmen in the same spirituall husbandry and building, though our lots lye in severall quarters.

8. *I desire ever to have a speciall care of laying the foundation aright, first by constant Catechising of all, from very children to the eldest that will admit it; misdoubting still the Ignorance of the common sort, when I come to visit them: And how ever they only call for comfort, yet to be most large in urging those things, which they appeare to be most defective in, as in the knowledge of sinne, and the nature of repentance, and even of faith it selfe.*

9. *I desire by all just meanes possible*

ble to prevent all quarrels between me and any other; and so all prejudices, as that which would much hinder my worke; And to be willing to redeeme their good opinion with any thing which is my owne, and that I can well spare.

10. *I desire, to reserve my heat, my anger, to encounter sinne; and yet to temper it with the meeknesse of wisdom, as it may appeare I meane no hurt, but altogether good to the sinner, and not to be wearied either out of my zeale or meeknesse, either with the stupiditie or fiercenesse of any.*

11. *I desire to acquaint my selfe so with the tempers and spirits of every one, as I may speake most directly to their consciences, without any decyphering of their persons; yet not to forbear the publike reproofe of any sinne, because the impudence of*
any

40 *An Appendix applyed to the*
any person hath made their guilt notorious.

12. *I desire to account the commandement of not suffering sinne to lye upon my neighbour, (who is my brother) to lye principally upon me; and therefore, it publike reproofe of all, in the presence of the offender will not affect him; to reckon a wise and particular reproofe in private to be a debt of love I owe him, and to deferre the payment of it no longer then till the providence of God (by some speciall act of giving or taking away somewhat of worth and esteeme) hath made him fit to receive it. But specially not to let slip the season of sicknesse, or remorse for sinne upon any other ground; because then he hath both more need of it, and it is like to doe him most good.*

13. *I desire in all places, companies*

nies and entercourses to remember my calling. And not only to take heed that my example (or any ones that depends upon me) pull not down at any time, what my worke is to build, or build what I am to pull downe; but also to know my selfe authorised, where ever I come, to professe my selfe a *Projector*, an *Architect* for my Heavenly Master: and therefore not only to be ready to undertake the edification (satisfaction) of any soule that calls for my helpe; but likewise where I shall neither take any other mans worke out of his hand; nor hinder that which is more properly mine owne worke; to be forward and offer my selfe upon the least probability of doing good.

14. Lastly, I desire to renew my Commission from my great Lord and Master, every time I goe about any of
his

42 *An Appendix applyed to the*
his worke; by supplicating his grace
to goe forth and along with me, to
the end: and to look with conten-
tednesse and patience of faith for my
reward from him alone: even the
more, rather then the lesse, when
being not guiltie in my selfe of any
willing fault to disappoint it, I see
not the worke prosper in my hands:
because he proportions his reward ac-
cording to our worke, which is indea-
vour, not succeſſe, which is his worke:
and we have wrought most hard,
toyl'd most many times, when we
have least succeſſe, the want of it
greatly increaſing our toyle: besides
that for the most part it is not meere-
ly negative, but positive, through the
opposition of those we would doe
good to, but cannot; and this to in-
dure is persecution, to which is pro-
mised a great recompence of reward:
but all only from his alone grace,
who

who first workes in us mightily, to
make us doe and suffer all things for
him; and then rewards us mercifully
and bountifully, through Jesus Christ.
To whom therefore be all service
and thanksgiving and glorie for
ever *Amen.*

FINIS.
